

# How to Perform Ghusl

## Method of Ghusl (Hanafi)

Ahsan Iqbal (2014)

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Make the following intention in heart without uttering any word with tongue: "I am going to take bath for acquiring purity." First wash both hands up to wrist three times. Wash excretory organs whether impurity is present over there or not. Now, if there is impurity on any part of body, remove it. Perform Wudu as done for Salah but do not wash feet. In case of performing Ghusl on some stool, wash feet as well. Now moisten the body with wet hand, especially in winter season (during this, soap may be applied). Now pour water three times over right shoulder, three times on left shoulder, on head and then three times on the whole body. Now shift apart from place of towards Qibla during Ghusl. During bath, rub all the body by hands. Take bath at such a place where nobody could see you. If such place is not available, a man should cover his Sitr [from is not available, two more thin cloths can be wrapped on Sitr as thin cloth will stick with the body and colour of thighs/ knees may be exposed (Allah عزوجل forbid). A woman has to take more cautions. Neither talk during Ghusl nor recite any invocation. After bath, body

may be wiped with a towel etc. Wear cloths immediately after the completion of Ghusl. If it is not a Makruh time, offering two Rakat Salah is Mustahab.

*(Well known books of Hanafi Jurisprudence)*

### **Three Faraid of Ghusl**

1. Rinsing the mouth
2. Sniffing water inside the nose
3. Ablution of the whole apparent body. *(Fatawa-e-'Alamgiri. Vol-1, P-13)*

### **Rinsing the Mouth**

Taking a little water into mouth and then spitting it out quickly is not sufficient. It is essential to pass water in mouth over every part, every cavity from lips to the end of throat. *(Khulasa-tul-Fatawa Vol-1, P-21)* If you do not have fast, you should gargle as well (it is Sunnah to do so). If bits of betel nuts or fibres of meat are stuck in the teeth, they must be removed. If there is a fear of harm in case of removing them, removal is exempted. *(Fatawa-e-Razaviyyah Vol-1, P-441, Raza foundation Lahore)* Prior to performing Ghusl, the fibres of meat etc. were stuck in the teeth but the one bathing did not feel them and, therefore, offered Salah having performed Ghusl without removing them; later, he came to know that fibres of meat etc. were stuck in the teeth, it is now Fard for him to remove them and pass water over there. The Salah offered is valid. *(Derived from Fatawa-e-Razaviyyah. Vol-1, P-206)* If a loose tooth has been fixed with some compound or fastened with wire and water could not reach

below compound or wire, it is exempted. (*Fatawa-e-Razaviyyah. Vol-2, P-453*) The thorough rinsing of mouth is Fard once in Ghusl and such thorough rinsing three times in Wudu is Sunnah.

### **Sniffing Water into the Nose**

Quickly splashing a bit of water onto the tip of one's nose is not sufficient; it is essential to wash nose up to the end of soft bone i.e. up to the start of hard bone. (*Khulasa-tul-Fatawa, Vol-1, P21*) This can only be done by sniffing water upwards but remember, if even a part equal to a hair tip is left unwashed, Ghusl will be invalid. If dried mucus has accumulated inside the nose, it is Fard to remove it. (*Fatawa-e-'Alamgiri, Vol\_1, P-13*) It is Fard to wash the nasal hairs. (*Bahar-e-Shariat, Part 2, P-34, Madina-tul-Murshid, Bareilly Sharif*)

### **Ablution of the whole apparent Body**

It is obligatory to pass water on each and every part and down (soft fine hair) of apparent body from hairs of the head up to soles of the feet. There are some such body-organs which may well remain unwashed, if special care is not taken, and Ghusl will not be valid on this account either. (*Fatawa-e-'Alamgiri, V1, P14*)

### **Twenty Cautions for both Man and Woman during Ghusl**

1. If a man's hair is braided, it is Fard to wash these hair from roots up to the tips having unbraided them. Women only need to wash the toots, it is not essential for them to undo their braids. However, if the hair is braided so tightly that water cannot reach the roots, it

is essential to undo braids. (*Fatawa-e-'Alamgiri*, Vol-1, P-13)

2. If the hole of the pierced nose or ears is not closed, it is obligatory to pass water through the hole. During Wudu, flowing water through the hole of the nose only is needed but during Ghusl it must flow through the holes of both the nose and ears.
3. Every single hair of the eyebrows, moustache and beard must be washed from root to tip and the skin beneath them must also be washed.
4. Wash all parts of the ear and the mouth of the ear canal.
5. The hair behind the ears will have to be lifted in order to wash the back of the ears.
6. The joint between the chin and the throat will not be washed unless you lift your head upwards.
7. The arms will have to be lifted properly in order to wash the armpits.
8. Wash all sides of the arms.
9. Wash every part of the entire back..
10. Lift the folds of the belly in order to wash it properly.
11. Pour water into your navel. If you suspect that the navel has not been washed properly, then insert a finger inside it and wash.
12. Wash every down of the body from root to tip.

13. Wash the fold between the thigh and the area beneath the navel.
14. If you are performing Ghusl in a sitting position, you must remember to wash the fold between thigh and shin.
15. Wash the part where both buttocks join, especially when performing Ghusl in a standing position.
16. Pass water on all sides of the thighs
17. Pass water on all sides of the shins.
18. Pass water on lower side of the penis and testicles up to the end.
19. Pass water on surface beneath the testicles up to the end.
20. An uncircumcised man should lift, if possible, the foreskin and wash penis and make water enter the additional skin. *(Derived from Bahar-e-Shariat, part-2, P-34)*

### **Six Cautions for Women**

1. Lift up the sagging breasts and pass water beneath.
2. Wash the line where the belly and breasts meet.
3. Wash all external parts of the vagina (above and below every fold of skin).
4. It is Mustahab but not Fard to wash internals of vagina by inserting finger.

5. If a woman is bathing at the termination of her menses or post-natal bleeding, it is Mustahab to clean traces of blood from within the vagina using some piece of cloth.
6. It is Fard to remove nail polish; otherwise Ghusl will be invalid. However, there is no harm in henna colour.

### **Bandage of Wound**

If a bandage is wrapped over a wound and opening the bandage is harmful for the wound, just wiping over the bandage will be sufficient in this case. Likewise, if washing an organ may cause harm to a wound inflicted on some part of that organ, wiping instead of washing is sufficient. The bandage must not cover excessive area of the organ uselessly, otherwise wiping will not be sufficient. If it is not possible to wrap the bandage on injury without covering additional and unwounded areas of the organ e.g. if the wound is on the upper surface of the arm but the bandage has to be wrapped around the arm covering unwounded areas as well, then if it is possible to uncover the unwounded part, it is Fard to wash that part after uncovering it, but if it is impossible or although opening the bandage is possible, he would not be able to fasten the bandage again like before giving rise to the danger of harm to the injury, it is sufficient to wipe the whole bandage in this case. The unwounded part under the bandage will also be exempted of washing. *(Hashiya-tul-Tahtawi-o-Maraqil Falah, P-143)*

### **Ghusl will become Fard in following five conditions**

1. Discharge of semens from its organ after leaving its origin due to lust. (*Fatawa-e-Alamgiri, Vol-1, P-4*)
2. Nocturnal emission (ejaculation of semen during sleep).  
(*Khulasa-tul-Fatawa, Vol-1, P-13*)
3. Entrance of the head of the man's penis into the woman's vagina regardless of whether or not this happens in a state of lust and whether or not this happens in a state of lust and whether or not ejaculation takes place; both of them will have to perform Ghusl. (*Maraqil Falah ma' Hashiya-tul-Tahtawi, P-97*)
4. After the termination of menses (Haid). (*ibid, P-97*)
5. After the termination of post-natal bleeding (Nifas). (*Tabyin-ul-Haqaiq. Vol-1, P-17*)  
Most of the women are under the impression that a woman is considered impure after childbirth for a definite period of 40 days, this is absolutely incorrect. Please read the following explanation of *Nifas* (post-natal bleeding):

### **Necessary Explanation of Post-Natal Bleeding**

The blood is discharged after childbirth is called 'Nifas'. The maximum duration for Nifas is forty days. If bleeding continues even after forty days, it is the indication of a disease and woman should perform Ghusl at the end of 40th day. If the bleeding stops before 40 days, or even just a minute after the delivery, she has to perform Ghusl on the termination of bleeding and start Salah and fasting. If

bleeding restarted within 40 days, all the days from delivery to the ending of bleeding will be counted for Nifas. For example, bleeding stopped two minutes after the delivery and woman started Salah and fasting after performing Ghusl; but bleeding started again just two minutes before the completion of forty days, all the 40 days will be counted in Nifas i.e. Salah and fasting of these days became null and void. Even Qada Salah and/or Qada fasting offered in this duration will have to be repeated.

*(Derived from Fatawa-e-Razaviyyah. Vol-4, P354-356. Raza Foundation Lahore)*

### **Five Important Rulings**

1. If semens moved from origin without lust e.g. semens released as a result of lifting weight or falling from height or due to stress applied during passing of stool, Ghusl will not become Fard but Wudu will become invalid. *(Maraqil falah ma' Hashiya-tul-Tahtawi, P96)*
2. If the semen is dilute and its drops released while passing urine or doing any other act without lust, Ghusl will not become Fard but Wudu will be invalid. *(Bahar-e-Shariat, part 2.P-38 Maktaba Razaviyyah)*
3. If one can recall that nocturnal ejaculation had taken place but there is no impression of it on clothing etc, Ghusl is not Fard. *(Fatawa-e-‘ Alamgiri, V1. P15)*
4. If there was lust during Salah and semen was felt moving but the Musalli (the one offering Salah) completed Salah before the release of semen, Salah



is valid but Ghusl has now become Fard. (*Fath-ul-Qadir, Vol-1, P54*)

5. Discharge of semen by masturbating will make Ghusl Fard. It is a sin to do so. Such a person has been called as Mal'un (cursed) in a *Hadis*. (*Maraqil Falah ma' Hashiya-tul-Tahtawi, P-96*)

### **Torment of Masturbation**

A'la-Hadrat Maulana Shah Ahmad Raza Khan رحمته الله عليه was asked the following question: "There is a Majluq (masturbator) who does not refrain from this shameful act despite counselling; in which state he will be resurrected? Please let us know some supplications which may bread this habit."

Ala-Hadrat رحمه الله عليه replied: "He is a sinner, disobedient, guilty of committing a major sin (due to persistence) and a wrongdoer. On the day of Judgement, the palms of such people (those who masturbate) will be resurrected pregnant and they will be disgraced in front of a great gathering of people. This intense humiliation awaits him if he does not repent. Allah عزوجل forgives those whom He wants and punishes those whom He wants. Such a person should recite لا حول ولا قوة الا بالله العلي العظيم abundantly and when Satan tempts him to masturbate, he should immediately turn towards Allah عزوجل and recite 'لا حول' from the bottom of his heart. He should pray the five daily Salah regularly. After the Fajr Salah he should regularly recite Sura-e-Ikhlās. Allah عزوجل knows all." (*Fatawa-e-Razaviyyah, Vol-22, P-244*)

(It is written in ‘Shajra-e-‘Attariyyah’ that if someone recites Sura-e-Ikhlās 11 times every morning, Satan along with all his troops will not succeed in making such a person commit sin unless he himself commits sin. (For detailed information concerning the shocking harms of masturbation, please read the 18 page booklet ‘**Amrad Pasandi Ki Tabahkariyan**, published by Maktaba-tul-Madina)

### **Method of Ghusl in Streaming Water**

If someone takes bath in streaming water such as river or canal and stays in water for a while, the Sunan of washing thrice, maintaining order in washing and making Wudu – all will be fulfilled. It is not required to move organs three times in streaming water. However, in case of performing Ghusl in a pool (where the water is still) organs will have to be moved thrice to act upon the Sunnah of washing thrice. Standing in rain (or under tap or shower) has rulings of streaming water. In case of making Wudu in streaming water, just keeping the organs into water for a while is sufficient. Similarly, in case of making amounts to washing the organ thrice. (*Durr-e-Mukhtar, Rad-dul- Muhtar, Vol-1, P-320*) In all these cases of Wudu and Ghusl, rinsing of mouth and washing of nose will have to be done.

### **Ruling of Shower is same as that of Streaming Water**

“Fatawa-e-Ahle-e-Sunnat” (unpublished) states that performing Ghusl under a fountain (or shower) is similar to having a bath in flowing water, which, which means that if one remains under it for the time it takes to perform Wudu or perform Ghusl, then the Sunnah of washing the organs three times will be fulfilled. The book ‘Durr-e-Mukhtar’ mentions

that if one stands in flowing water, a large pond, or under the rain for the time it takes to perform Ghusl and Wudu, then he has performed the complete Sunnah. (*Durr-e-Mukhtar, Rad-dul-Muhtar, Vol-1- P-291*) Remember! Rinsing of mouth and washing of nose are required in Ghusl and Wudu.

### **Cautions when using a Shower**

If there is shower in bathroom, ensure that your face or back is not towards Holy Kaaba while having bath naked under the shower. Similar caution must also be taken in latrine. The direction of face or back towards Qibla means that face or back is within 45 degrees towards Qibla. Therefore, it is necessary that the direction of face or the back is out of 45 degrees from Qibla. Most of the people are unaware of this ruling.

### **Correct the Direction of W.C.**

Please check the direction of shower and W.C. in your homes etc. using compass or some other device. If it is wrong, get it corrected, so that this minor pain may secure you from the horrific torment in the Hereafter.

It is better to get W.C. installed at 90 degrees on the axis of Kaaba i.e. the direction in which head is turned for performing Salam at the end of Salah. Masons usually go for ease in construction and beauty; they do not bother about manners related to Qibla. Muslims should focus on read betterment in Hereafter rather than unnecessary beauty of home.

### **When is it Sunnah to Perform Ghusl?**

It is Sunnah to perform Ghusl on Friday, 'Eid-ul-Fitr, 'Eid-ul-Adha, the day of 'Arafah (9th Zul-Hajja-tul-Haram) and when going to wear Ihram. (*Fatawa-e-Lamgiri, Vol-1, P-16*)

### **When is it Mustahab to Perform Ghusl?**

Performing Ghusl is *Mustahab* on the following occasions:

1. Holy Stay is 'Arafat
2. Holy Stay in Muzdalifah
3. When visiting the Blessed Haram
4. When presenting oneself in the court of Holy Prophet ﷺ
5. For Tawaf
6. When entering Mina
7. On the three days when grit is thrown at the devils
8. Shab-e-Barat
9. Shab-e-Qadr
10. The night of 'Arafah
11. For a Milad gathering
12. For other auspicious and blessed gatherings
13. After giving bath to a deceased person
14. For a madman when he recovers from madness
15. On recovering from unconsciousness
16. Recovering from a state of intoxication

17. For repentance from a sin
18. For wearing new clothes
19. On returning from a long journey
20. On the termination of "Istihadah" (vaginal bleeding due to illness)
21. For the Salah offered at the occurrence of a solar and lunar eclipse
22. For "Sala-tul-Istisqa" (the prayer for rainfall)
23. In times of fear, extreme darkness and severe storms
24. If body is stained with impurity but it is not known where the stain actually lies. (*Bahar-e-Shariat, part-2, P-41*)

### **Several Intentions in one Ghusl**

If several conditions co-exist for Ghusl, for instance, if one had a nocturnal emission and it is 'Eid day as well as Friday, performing one Ghusl with intentions for all three conditions is sufficient and he will be rewarded for all. (*Durr-e-Mukhtar, Rad-dul-Mukhtar, Vol-1, P-34*)

### **Performing Ghusl in Rain**

Performing Ghusl whilst exposing one's Sitr in front of others is Haram. (*Fatawa-e-Razaviyyah, Vol-3, P-306*)

When bathing in rain etc. one should wrap a thick shawl over trousers so that the colour of thighs is not exposed to others when wet trousers stick with the body.

## **How is it to look at a Person Wearing Skin-Fit Cloth?**

It is not permissible to look at an organ of *Sitr* of someone wearing tight clothes, or clothes that are loose but stick around the organ by wind or stick due to bathing in rain, sea side etc. in such a way that the shape of complete organ e.g. complete roundness of thigh is apparent. The same ruling applies for seeing towards projected full organ of *Sitr* of a person wearing tight clothes.

## **Be Careful while Bathing Naked**

In case of performing Ghusl naked alone or wearing trousers that may reveal colour of thighs due to sticking when wet, ensure that neither face nor back is towards the Holy Kaaba.

## **It Ghusl Causes Cold, Then ...?**

If one is suffering from cold or eye infection etc. and according to his correct guess, his disease will intensify on taking bath from head or other diseases will attack him, he is allowed to take bath from neck, but he has to rinse mouth and sniff water into nose. After wiping every part of the head with wet hand, his Ghusl will be complete. After healing from ailment, he has to wash the head; complete renewal of Ghusl is not necessary.

*(Bahar-e-Shariat, part-2, P36, Madina-tul-Murshid Bareilly Sharif)*

## **Caution while Using a Bucket for Ghusl**

While using a bucket for Ghusl, place the bucket on some stool etc. so that water droplets do not fall into it. Also, do not place mug used for Ghusl on the floor.

## **Knot in Hair**

If there is a knot in hair, it is not necessary to untie and wash it in Ghusl.

*(Bahar-e-Shariat, part-2, P-36, Madina-tul-Murshid Bareilly Sharif)*